

THE NUR AF' SHAN

Vol. VIII

FRIDAY:—June 17th, 1904.

No. 25

FOREIGN TELEGRAMS.

London, June 9.

The Japanese, in clearing mines at Talienwan, found two Russian vessels submerged, one believed to be the *Bourin*.

General Kuropatkin reports that a Japanese brigade attacked Saimatse, north of Feng-huang cheng on the 7th instant, and in view of the enemy's numbers the Russians slowly retired to the Fing chu ling pass, losing a hundred killed and wounded.

The death is announced of Mr. Leiter, Lady Curzon's father.

London, June 10.

Cheifu refugees state that Port Arthur is surrounded by entrenchments fifteen feet deep, surmounted by heavy guns, and the outlying districts are thickly mined.

General Kuroki reports that the Japanese occupied Saiyen on the 8th instant, driving 4,000 cavalry and six guns toward Kaiping. There were 33 casualties. The Japanese casualties at Saimatse were 27. The Russians left 23 killed and wounded.

Reuters's correspondent wires from General Kuroki's headquarters on the 8th instant, that for the past two days four columns have been reconnoitering the roads toward Liaoyang, Kaiping, Saimatse and Saiyen and have dislodged considerable Russian forces from various posts. Altogether there were 65 casualties.

Reuters's correspondent at Mukden confirms the news that General Kuroki has begun a forward movement in force.

The Russians officially admit falling back before superior numbers.

Reuters's correspondent at Seoul says that the Russians in North East Korea are falling back.

Kangma, June 10.

Gyantse, June 9.—Last night the Tibetans made a vigorous demonstration from the fort and kept the garrison standing to arms some hours. At midnight about a dozen riflemen stole up to within two hundred yards of the camp and kept up a persistent sniping for about an hour. Then the weird Tibetan war cry from hundreds of throats was heard in the direction of the Gurkha outpost. The Tibetan leaders could be distinctly heard urging their followers to attack the outpost. The Gurkhas reserved their fire till the Tibetans attempted to rush, when they rapidly emptied their magazines, on them the Tibetans withdrew leaving five dead. Tibetans prowled round the Sikh outposts on the right, and one was killed.

After the repulse of the attack on the outposts the enemy did not withdraw entirely, but kept on sniping into the main camp for a long time.

London, June 11.

Great Britain has protested against the Russian declaration that rice and foodstuffs are contraband of war.

London, June 11.

Reuters's correspondent wires from Mukden that the Japanese bombarded Kaiping yesterday, and that fighting has become general along the line between Kaiping and Saimatse.

Saiyen is of great strategic importance absolutely controlling the roads to Kaiping and Helcheng; while Saimatse is also an important position, controlling the route to Liaoyang and Mukden, which avoid the Mo-tien-ling mountains, where the Russian fortifications are almost impregnable.

Allahabad, June 11.

London, 10th June.—The *Times* states that Russia has decided that there shall be no mobilisation in the manufacturing districts for fear of the Socialists, and she is nervously curbing the action of the Zemstvos in Red Cross work.—*Pioneer Special*.

Bombay, June 13.

The following telegram was received last night by the Japanese Consul at Bombay from the Japanese Government:—

General Kuroki reports that a detachment of our army occupied Saimatse on the 7th instant, and the casualties were three men killed and twenty four men wounded. The enemy left twenty three killed on the field, besides two officers and five men who were made prisoners.

General Kuroki's army co-operating with the forces that landed at Sakushan occupied Saiyen on the 8th, driving the enemy towards Tomscheng and Kaiping. The enemy consisted of 4,000 cavalry and six guns. Our casualties were three men killed and one lieutenant, and twenty eight men slightly wounded.

London, June 12.

Reuters's correspondent at Tokio wires that Rear-Admiral Togo reports that part of the fleet on Tuesday bombarded the coast near Kaiping, and repulsed a military train approaching southwards. They also bombarded the Russians working on the defences, and, it is believed, caused considerable damage.

The Japanese military commission reports that 704 Russians were buried at Nanshan.

Critics consider that the advance of General Kuroki's forces with a broad front toward Liaoyang and Mukden is accurately timed to correspond with the near approach of General Oku's assault on Port Arthur.

Two thousand Russian infantry, evidently fagged after a long forced march, passed through Niuchwang yesterday morning, accompanied by a large hospital train and several cartful of wounded. They refused all information, but a report reached Niuchwang later that the Russian force was led into a trap near Fu-lan-tien and lost 800 men.

London, June 13.

The *Standard's* Odessa correspondent says that a firm there has received an extensive order for summer outfits for the Afghan troops.

London, June 13.

A letter from Mr. Perdicasia, the American captive, has been received in London from the brigand camp in which he anticipates his speedy release and explains that the kidnapping was due to the treacherous capture and imprisonment of some of Raisuli's tribesmen by the Governor of Tangier.

London, June 12.

Advice from private sources at Constantinople affirm that, contrary to the Porte's statement, the suppression of the insurrection at Samarra was attended with much bloodshed of innocent inhabitants.

London, June 13.

General Charkevitch reports on the 12th instant that the Japanese had not advanced beyond Saiyen, where they are entrenching.

Daily skirmishing is taking place at Wa-fang-tien north of Port Adams.

London, June 14.

Reuters's correspondent with General Kuroki's headquarters wires via Fusan that the only hostilities at present are daily outpost skirmishes, in which the Japanese are victors.

Reuters's correspondent wires from Tokio that despatches from Admiral Togo describe the operations of the fleet since the 6th instant, including bombardments of the western coast of Liaotung, and also mention the bombardment in the vicinity of Kaiping which caused 3,000 Russians and twenty guns to evacuate Kingkau. Four Russian torpedo boat destroyers were discovered in Talienwan Bay and driven back to Port Arthur. One hundred mines have been destroyed in Talienwan Bay, including floating mines drifting into the Gulf of Pechili.

A *Daily Telegraph* despatch from New York says that the submarine protector, privately sold to Japan is now proceeding thither on board a Norwegian ship with two American instructors.

The cable between Japan and Korea is restored.

EDITORIAL NOTES.

THE EDITOR'S SONG.

How dear to my heart is the steady subscriber,
Who pays in advance at the birth of each year;
Who lays down his money and offers it gladly,
And casts 'round the office a halo of cheer!

Who never says, "Stop it, I cannot afford it!"
Or, "I'm getting more papers than I can read!"
But always says, "Send it, the family all like it—
In fact, we think it a household need!"

How welcome he is when he steps in the sanctum!
How he makes our hearts throb! How he makes our
eyes dance!

We outwardly thank him—we inwardly bless him—
The steady subscriber who pays in advance.

—Ex.

We commend the following words, taken from an Exchange, to every Christian reader of this paper:

"What else is a Christian but a sermon in action—an epistle that thinks and talks and lives? He is the tablet on which is plainly visible the handwriting of the Holy Spirit. What is written in his heart will appear in his life. He can no more hide his nobler better self than a light can cease to shine. He may limit the area over which the light is to shine, he may put his light under a bushel, but it is bound to shine even there. The moment he ceases to shine, he ceases to be a Christian; and the more he limits the sphere of his shining, the less useful will he be as a Christian. It is by shining before men that he proves himself to be the living epistle 'known and read of all men.' What a power such a 'living epistle' is in this world of sin! Can you not recall how, in your readings of the lives of devout Christians, lasting impressions have been made upon you? how these 'living epistles' have become, as it were, a means of grace to your soul and led you to Christ more powerfully than a dozen eloquent sermons from the pulpit could have done? And are you such a 'living epistle?'"

Lord Rudstock, who is engaged in evangelistic work in India, has given an interesting account of a wonderful praise meeting recently held in Calcutta. At this meeting there was present a man of great spiritual power. He is a Hindu Swami, by name Dharmananda. He is an ascetic of the Highest Caste of Brahmins, and has some disciples among the educated people of Bengal. The *Friend of Sylhet*, from which we have received our information, goes out to say:

"Seventeen years ago at a meeting at Delhi—in an English evangelist's meeting he heard the words 'I am the True Vine.' He became an inquirer, learned Hebrew and Greek to read the Bible, Arabic to read the Koran, travelled in England, America, Australia, spent much time in Rome, went to Constantinople, Mecca, and now after seventeen years is witnessing that, having tested Hinduism, Buddhism, Mohammedanism and Theosophy, he has found rest in Jesus."

"After his baptism, he will show that, a passage in the Vedas, where there is a prophecy that God would be a sacrifice to cleanse 'spotted men,' was fulfilled in Christ: that the teaching of Abraham in Genesis

xxii, 'God will provide Himself a Lamb for a burnt offering' is the message for the Mohammedans, who acknowledge Abraham as one of their six prophets, and that the fire purification of the Parsees is fulfilled in the operation of the Holy Ghost. As he has been as a pilgrim to the 230 holy places in India, the dust of which he carries in an amulet, he will be a mighty witness that going to holy places, which is the universal prescription for holiness among Hindus, is useless. I trust much prayer will be offered that he may be kept abiding in Christ. Hundreds of thousands are prepared to be gathered in and the Swami seems in a very remarkable way to be fitted for the work."

It has always been God's way in the propagation of the faith to commit this special duty to the people to whom the Gospel is sent. We may expect many men of great spiritual endowment to arise under the inspiration of God's Spirit, who will be specially qualified for the work. God will solve the question of India's evangelization. Earnest souls are busy comparing and weighing the claims of the great religions and many, like Swami Dharmananda, will only find rest, when they find Christ.

Our readers will remember that the Mirza of Qadian, some two years since and later on, confidently declared that he and his followers were immune from plague. He further declared that this calamity and sorrow had befallen the people because they refused to accept his Messianic claims. The only certain immunity from plague at that time, according to the Mirza's teaching, was to join the Ahmadiya movement. A special favour was promised the village of Qadian, whose people would be spared for the sake of the Messiah. When, however, later on, the village was attacked, the prophet announced that only the truly faithful would be spared from possible contagion and thus the true believers would be kept from the dread disease. Many of his followers were comforted by this assurance. But alas! the plague has made no exception and the followers of the Mirza have not escaped. Among the plague stricken, a prominent man—the *Katib* for *Al Badr*—died in Ludhiana.

One would think that after this, the Mirza would resign the prophetic office. However, this experience is not new to him and he will probably survive this disappointment also and by and by regale us with a new prophecy.

We give in another column an account of the great philanthropist, Andrew Carnegie, whose gifts for many charities now amount to more than thirty crores of rupees. For the benefit of our young men we would give the following good advice given by the same great man:

"Never enter a bar room, nor let the contents of a bar room enter you."
"Do not use tobacco."

"Having entered upon a certain line of work, continue and combine upon that line. Do not shirk, rather go beyond your task. Promotion comes from exceptional work."

"A man must discover where his employer's interests lie, and push for these. The young man who does this is the young man who by and by reaches the head of the firm."

"Save a little always. Whatever your wages, lay by something from them. Never speculate. Never buy stocks or grain on margin. Never indorse. If you wish to help another, give him all the cash you can spare, never indorse. It is dishonest."

We desire to specially emphasize the words "A man must discover where his employer's interests lie and push for these." These are golden words which every Indian youth should write upon the tablet of his memory in letters of gold. Many a man takes service with the one absorbing interest of self aggrandisement. His eye is ever on his salary and he lies awake at nights thinking how he may secure promotion. The question of the employer's interests is answered by finding out a routine of duty which must be performed in order to hold his place. How very different such a young man's life would be, if he gave his whole thought to the one great question of how he might further the business of his employer and make it a grand success. There are such young men in India. If you want to find them look toward the top seats to find them. They cannot long remain on the lower forms.

The Bible in History II.

BY THE REV. CANON EDMONDS B. D.

THE FULFILLMENT IN CHRIST.

But now, after ages of preparation, the Lord comes—Jesus of whom the prophets wrote and spoke. Here came—this His own description of His work—to fulfil, "Gather the people together, and I will give them water," was the command made to Moses. "If any man thirst, let him come unto Me and drink," is the Lord's invitation to find in Him the fountain of living waters, the fulfilment of the figure. And he that drank, so ran out, Lord's promise, should find the very water that he drank leaping up within him, "as a thing of life," and "going forth from him to the noblest fulfilment."

With this large thought in our minds, it will be easy and instructive to follow with some degree of care and attention the course of the distribution of the Bible in the world.

We begin with Jerusalem; we begin with it, but need not linger long. Jerusalem soon ceased to be more than a figure of the city of God. It had no foundation on which the world-wide kingdom of Christ could be built. Nor indeed has any city since taken the place that once it claimed. The mother of us all is above, only the name of the city still remains in the hearts and on the lips of men. Augustine had it in his mind when he wrote the greatest of his books. The monk Bernard had it in his in the cloisters of Cluny. It passed into more evangelical use in the century which has just closed. The work of the earthly Jerusalem was over; the centre of gravity, long before the death either of St. Peter or St. John, had moved to Antioch.

THE EASTERN CAPITAL OF CHRISTIANITY.

Antioch was a Greek city, built on Syrian soil. Like Alexandria, like Roman Carthage, like Constantinople, it was built by a great soldier statesman. In each case wisdom, even though worldly wisdom, has been justified of her children. In Antioch the disciples were first called Christians, and there the missionary spirit manifested itself in a

manner not unworthy of the Christian name. The labours and the journeys and the perils of St. Paul are part of the common knowledge of Christian people everywhere. He in the service of the Lord reached, as Clement of Rome towards the end of the first century tells us, "to the utmost bounds of the West." But Antioch had other interests than those which led the Church to send forth Paul and Barnabas on their Western enterprise. From her own gates and stretching away to the East, in "vast regions" extending far beyond the Euphrates and even the Tigris, a varied population spoke the Syriac language in one or other of its forms.

Less than half the distance which separated Antioch from Jerusalem on the south intervened between Antioch and the town of Edessa on the north. No city of the East after Antioch has played so large a part as Edessa in the efforts to spread the faith. In his little book on *Christianity Outside the Roman Empire*, Mr. Burkitt, a scholar of considerable and increasing reputation, says: "The political fortunes of Edessa, the metropolis of the Syriac-speaking Church, offer a remarkable contrast to any other centre of early Christianity. Until A.D. 216, in the reign of Caracalla, Edessa was outside the Roman Empire. The little state enjoyed most of the conditions favourable for independent literary development. The Aramaic of Edessa was more than a mere local dialect; it was the medium of commerce throughout the Euphrates Valley. The ease and vigour of the earliest surviving literature of the Syriac-speaking Church, whether prose, poetry, or philosophical discussion, unmistakably reflect the glory of Edessa's three hundred years of honourable independence." This little city was the missionary child of Antioch. We find it in the second century "closely bound up with the Church of Antioch." It was the Oxford of the East, and out of Edessa, as out of modern centres of light and learning, there went forth teachers of truth and teachers of error; but her great achievement was the translation of the Bible into Syriac. Two writers of distinction have, in perfect independence of each other, endeavoured to describe the missionary value of this, the first in order of time of all the translations of the Bible in New Testament days: the first an Englishman and a Protestant, the next a Frenchman and a Roman Catholic—the late Dr. Scrivener and the Abbe Martin. There is little to choose between them. Dr. Scrivener's words are: "It was read alike in the public assemblies of the Nestorians among the fastnesses of Kurdistan, of the Monophysites, who are scattered over the plains of Syria, of the Christians of St. Thomas, along the coasts of Malabar, and of the Maronites along the mountain terraces of Lebanon."

The French writer says: "To this hour it remains the fact that the Syriac language is the liturgical language of Christian people who dwell in Syria, in the Lebanon, around Damascus, Mesopotamia, Kurdistan, Persia and India." And again: "The lands over which these Churches have spread their influence, extend from the roots of Mount Taurus on the West to the frontiers of China and of India on the East." This statement is not only not exaggerated, but it is short of the truth. The celebrated Nestorian Tablet, translated, amongst others, by the late Mr. Wylie of the Bible Society, bears witness to the presence of Syriac-speaking missionaries in China in the seventh century, and the names of the missionaries can be read still by any competent Syriac scholar. The writer of this paper saw them so read by Mr. Burkitt, to whom reference has been already made, at a time when the document was new to him.

* Scrivener, *Introduction*, p. 313, ed. iii. ed. of *Antiquities of the Bible*.
† *Less Origines de l'Eglise d'Edesse*, pp. 12, 11.

THE SYRIAC BIBLE.

Thus the Greek Scriptures, going forth from a Greek city—a city which in the history of Christianity was of the first rank—found a new centre and submitted to be translated into another language. They became Syriac, not because Syriac was a more sacred or a more expressive form of speech than Greek. It was, as we know, neither. On the contrary, there was about the Syrian people and in their literature "a distinct note of mediocrity." But the principle that governed the decision was of more value to man than they thought of at the time. The Scriptures became Syriac that they might gain the Syrians, and it is clear upon the testimony of history that they gained them.

It is true that in later days the great Syrian Church fell away from the faith, and for its sins of omission and of commission, as well as for other Divine ends of which we know indeed only in part, was submerged in the great Arabian flood of the seventh century. But it is undeniable, and indeed is undeniable, that it went out eastwards sowing the seed of life eternal; and even after Islam had established itself as the religion of the dominant races, there were between the sixth and the eleventh centuries Nestorian missions, Syriac-speaking missions, which as early as the eighth century had established centres of active work at places like Meiv, and Herat, and Samarcand. The late Sir Henry Yule gives a full account of these in his *Hakluyt Essay*, which will repay the study of such persons as might find it more difficult to receive such facts, if they were simply stated upon the sole authority of the Church historians.

ITS RELIGIOUS INFLUENCE.

And now the reader of this paper may wish to know what effect this spread of Syrian Christianity had. Is the fact that in the Syriac Vulgate, or in some other or older Syriac translation, the Bible was available for the use of the people, all that there is to be said; or is there any evidence that the Bible entered into the religious life of the people as it enters into ours? The answer can be given; it can be given in a full and striking illustration; it can be given also in an illustration which is worth knowing of even though it may provoke a smile. Perhaps it will be wise to give the lighter illustration first. It is a story told of Ephraim whose name is connected with an early MS. of the Greek Testament, the Codex C. As he entered the city of Edessa, which for some years was to be his home, a number of women were engaged in washing linen on the banks of the river which flows by the place, and as one of them looked at him more intently than he thought becoming, he rebuked her, saying "Be modest, women, and look upon the ground." "It is quite right," she answered, "for men to look upon the ground, for out of it they were taken; but for the same reason I may surely look at thee; for women was taken out of men." "If the women here," he said, as he passed on, "are so wise, what must the men be?"

What the men were can perhaps best be inferred from what their great teacher Ephraim said to them, "Let others boast of their converse with great men, and rulers and kings. Boast thou before the angels of God of conversing with the Holy Spirit through the Holy Scriptures." Behind such an exhortation as that, there lies plain proof that there was a Bible-reading people.

The other story gives us a wide view of the Christian society of a century later. It bears witness to the Christianity of the rural districts, as the last sentence did of the urban districts. It gives us a very striking view of what in the rural parts and small towns of Northern Syria the knowledge of the Bible and the influence of the Bible had come to be. Ephraim belonged to the fourth century, Theodoret to the fifth. Men, he says, "are acquainted with Matthew and Bartholomew and James, nay, moreover,

* Roman, quoted by Dr. Wright of Cambridge, *Syriac Literature*, p. 2.

with Moses and David and Josiah, and the rest of the apostles and prophets as familiarly as with the names of their children. . . . And we may see not only the teachers of the Church acquainted with these doctrines, but even shoemakers and smiths and workers in wool, and other handicraftsmen, and in like manner women, not only the educated, but also those who work for their living, both needlewomen and servant girls. And not only those who live in cities, but those who live in the country have obtained this knowledge. And you may find even ditchers, and herdsmen, and gardeners conversing respecting the Divine Trinity, and concerning the creation of the universe, and knowing much more of human nature than Aristotle and Plato; and, moreover, having a regard for virtue, and avoiding vice, and fearing the looked-for punishments, and awaiting without misgiving the Divine tribunal, . . . and gladly undertaking every kind of labour for the kingdom of heaven's sake."

The mention of gardeners in this extract is specially interesting, for in another place Theodoret tells us that the soil around Cyrrhus, the remote Syrian town which was the seat of his bishopric, was a rich loam, as fine as garden mould, in which it would be difficult to find even a pebble. We have no other description of a diocese in those regions, which reproduces its conditions as vividly as this. It has another interest for us, as we follow the fortunes of the Bible in the world. It was here that Tatian's arrangement of the Four Gospels into a kind of harmony—which went by the name of the Diatessaron—was found by Theodoret in two hundred of the churches of his diocese. That was one in four of all of them, for he had eight hundred parishes in the forty square miles of his charge. He turned all these Harmonies out, and insisted upon replacing them with un-mutilated copies of the Four Gospels. Tatian in the second century was himself an earnest, however mistaken, reader of the Bible. It was, as he tells us, through the Bible that his soul was taught of God.

If, then, there is any lesson to us in our days, as we turn back from the East to the West, in what we are taught of the policy or the principles of that great branch of the Church which grew out of the prayers and ministries of Antioch, it is that they, with admirable earnestness and discernment, spread the Gospel alike in its own original speech as well as in the language of any people to whom in their missionary enterprises they came. Very soon their policy bore fruit: the Syriac Bible had virgin translations to bear her company in Armenia and in Georgia, in Arabia and later on in Persia. Of some of these we know but little; but of the Armenian, the lives of Gregory the Illuminator and of Mesrob, the inventor of the alphabet in which the Armenian version was written, enable us to trace the stages from failure to success by which the oldest of national Bibles came to be marked by peculiar "clearness and dignity of expression," so that its native name speaks rather of its Divine side than its human side; it is not even "the Book," or anything material, it is spiritual in its very title—it is called "God's Breath."

And now we must close this part of the subject. We have seen that as early as the second century there was side by side with the Greek Bible a Syriac Bible, widely circulated, widely read, in the Church, and in the home. That Bible, a few years ago, was identified with the Syriac Vulgate, the Peshitta Version. In the present state of the evidence that statement cannot be made. Mrs. Lewis has pitched her tent under St. Katherine's and discovered another manuscript; Mr. Burkitt, Mr. Rendel Harris, and others have had their say. For the purpose of this paper the matter is of no consequence at all. Its interest, though considerable, is of more importance to critics and editors than to those who are watching only to see the Bible at work in the world.

RUSSIAN DOMESTIC SERVANTS.

Since the abolition of slavery the servants are free and their own masters, to the extent that they can choose their own employers; but the law still treats them most rigidly. The Russian servant is hired for one year, and is told exactly what his particular duty is to be. He then sticks to that one duty. The footman who answers the doorbell would not help set the table if his life depended on it. The chambermaid never enters the kitchen unless by special order. The washerwoman would scorn to scrub or to wash windows, while the scurwoman would not carry a bucket of water for the laundress. As long as each servant faithfully performs the special duties of his position, all is well; but the neglectful butler, or cook, or coachman, is sent by the employer with a written note to the ponce judge, who after carefully investigating the complaints, has a right to order bodily punishment or to write a bad mark in the book kept for this purpose. Several bad marks of this kind make it almost impossible for the servant to get another place.

In great Russian households, often from twenty to fifty servants are kept and even the middle class families have two or four. The pay of these servants varies according to the line of work. While the "chiefs" in the kitchens of wealthy families often receive fifteen hundred dollars a year, a cook in an ordinary citizen's employ gets no more than sixty dollars a year; and a maid-of-all-work never gets more than twenty-five dollars a year. At Easter every servant gets a present, generally a suit or dress.

The Russian servants will talk about fellow-servants but never about their employers. Even when they quit one place and take service in another family, they would never mention anything about their former masters. This discretion goes so far that even the law considers it. In most countries near relatives of accused persons are not expected to appear as witnesses against them; but in Russia the law also excludes servants as witnesses against their former or present employers, so long, at least, as these servants are not suspected of having taken part in the crime.

Psychologically this appears a wonderful thing, but it can be explained easily by the state of the social constrictions in Russia. Though the servants are no more serfs, still the most ignorant woman who employs domestics and has perhaps been one herself, never speaks to the servants unless to give an order; thus the familiarity that breeds contempt is excluded. A lady gossiping with her servants is an unknown thing.—Good Housekeeping.

UNIQUE INSURANCE RISKS.

The recent statement that an insurance of \$125,000 was carried on the life of the late "Consul," performing ape, has brought to light a number of fairly unique risks taken by underwriters.

Practically all of the noble artists protect themselves against disability of hand, finger or voice, many carrying large sums, at enormous premiums, as means of protection. Mme. Patti carries an insurance of \$5,000 on her voice, upon which she pays a premium of \$125 per performance. Paderewski's hands carry a policy for \$50,000, while the great artist secures a temporary policy of \$7,500 for each concert. Josef Hofmann goes farther than any of these artists, and is insured for \$500 for each of his left fingers. Kubelik assures himself against failure to perform at each concert in the sum of \$10,000, while he carries a permanent policy for \$50,000 against total disablement.—An American Exchange.

Andrew Carnegie's Gifts.

Mr. Carnegie's donations to philanthropic purposes have now reached the enormous sum of \$101,000,000. It is not easy to select ways of giving this amount of money so as to confer the greatest benefit to the public. Mr. Carnegie's favorite gift of libraries seems to be accidental. He says he remembers the advantage he received from a book loaned him when a boy; but the result was due to Mr. Carnegie's character rather than to the loan of this book. The benefit of libraries depends largely on how they are used. They may be made educational institutions. So far as they merely provide amusement in the way of fiction, the benefit is problematical. Mr. Carnegie has not given much to colleges or universities, probably holding that the great universities already have sufficient endowments, or will receive them from other sources. He considered the question of a university in Washington; but with the advice of a number of educational authorities, in its place, founded the Carnegie Institute, which under present conditions is better than a university. For its endowment he placed \$10,000,000 in 5 per cent bonds in the hands of a competent Commission. He also established a great technical school in Pittsburg, which is intended to give opportunity for the sons of workmen in the great steel plants, as well as others. Take it all in all, Mr. Carnegie's gifts will conduce to the welfare of humanity, and to the intellectual advancement of many people. He is probably not indifferent to his reputation, to the name he shall leave to the future, as he certainly ought not to be. His name will be safe in the thousands of Carnegie libraries. He already enjoys the distinction of having made larger gifts to public uses than any man before in the world's history.

Mr. Andrew Carnegie has given the sum of \$5,000,000 for a "hero fund" in bonds of the United States Steel Corporation, paying 5 per cent, or \$250,000 a year. The fund is placed in the hands of a Commission, which is to make awards to men engaged in peaceful operations performing heroic acts. The field is to be the United States and Canada, and adjacent waters, since many heroic acts occur on the sea. The Commissioners can make a temporary or permanent allowance to the injured. In case of loss of life of the hero, a pension will be given to the widow, and provision made for the education of his children. Mr. Carnegie's attention had been turned to the great number of heroic actions in peaceful pursuits, by which one often saves lives at the risk of his own. A family is often left destitute because of the very nobility of its head in the performance of duty. Mr. Carnegie warns the Commission against the danger of conflict with pension funds of municipalities for employees. He believes that cities and large corporations employing labor will in time be placed on the same footing with those in Europe, and does not wish the fund used to save such cities and corporation from expense. But after avoiding all conflict with such provisions, there will still be need of his gift. For the present, until demands naturally accumulate, other grants may be made. A medal is also to be given the next of kin.

American Exchange.

Our business is, not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man, it is not who can be done first, but who can work best; it is not who can rise highest in the shortest time, but who is working most patiently and lovingly in accordance with the designs of God.—Joseph Parker, D. D.

MADE IN JAPAN

LION

Wood Used for Paving Streets.

An ingenious use has been found for the discarded wood blocks with which the London streets are paved. The woods employed for this purpose are the karri and jarrah woods of Australia, which, owing to their density of grain and extreme hardness, are peculiarly adapted for paving purposes. This wood, owing to these characteristics, is familiarly styled "iron bark." Hitherto when a street was renewed the old wood blocks were sold at a low figure to the poorer classes, and in some instances were given away to those who cared to carry them away. They are, however, now being put to a new use. The wood blocks are in reality only surface damaged. The inside is as hard and durable as it was when first laid down. Realizing this feature, several toy manufacturers throughout the country approached the authorities, and now purchase all those blocks which are not damaged in the process of being torn up for the purpose of making the cheap toys out of them. The wood is bought at a low figure, and by means of special machinery that has been laid down, the outside is trimmed off and the remaining portion converted into small toys. The wood owing to its strong nature, is excellently suited for this purpose, and owing to the fact that the raw material is purchased so cheaply, the home manufacturers are in a position to undersell considerably the foreign competitors. Hitherto Germany has enjoyed a monopoly in the English toy market. Even cheap labor cannot place the toys upon the market at the same price at which the English manufacturer is selling his products, and at a highly satisfactory profit to himself.

UP IN A BALLOON.

My first impression of aerial navigation was, I confess, a surprise to feel the air-ship going straight ahead. It was astonishing to feel the wind in my face. In spherical ballooning we go with the wind and do not feel it. True, in rising and descending the spherical balloonist feels the friction of the atmosphere and the vertical oscillation makes the flag flutter; but in the horizontal movement the ordinary balloon seems to stand still while the earth flies past under it.

As my air-ship plowed ahead, the wind struck my face and fluttered my coat as on the deck of a transatlantic liner, though in other respects it will be more accurate to liken aerial to river navigation with a steamboat. It is not like sail navigation; and all talk about "tacking" is meaningless. If there is any wind at all, it is in a given direction, so that the analogy with a river current is complete. When there is no wind at all, we may liken it to the navigation of a smooth lake or pond. It will be well to understand this matter.

Suppose that my motor and propeller push me through the air at the rate of twenty miles an hour. I am in the position of a steamboat captain whose propeller is driving him up or down the river at the rate of twenty miles an hour. Imagine the current to be ten miles an hour. If he navigates against the current, he accomplishes ten miles an hour with respect to the shore, though he has been traveling at the rate of twenty miles an hour through the water. If he goes with the current, he accomplishes thirty miles an hour with respect to the shore, though he has not been going any faster through the water. This is one of the reasons why it is so difficult to estimate the speed of an air-ship.

It is also the reason why air-ship captains will always prefer to navigate for their own pleasure in calm weather, and when they find an air-current against them, will steer obliquely upward or downward to get out of it. Birds do the same thing. The sailing yachtsman whistles for a fair breeze, without which he can do nothing, but the river-steamboat captain will always hug the shore to avoid the

freshet, and will time his descent of the river by the outgoing rather than the incoming tide. We air-shipmen are steamboat captains and not sailing yachtsmen.—From Alberto Santos-Dumont's "My AirShip."

The Women of Japan.

Many Japanese women have adopted the European costume.

There are women lawyers in Tokio, but their entrance into the medical profession is still frowned upon.

The mothers of Japan recite daily to their children the names and deeds of the great in their country's chivalry.

Great pains were taken to teach the present Empress of Japan literature, to develop her artistic taste, and to school her in the writing of graceful verse.

The woman of present-day Japan lives under far more liberal laws than her mother did. There is now a law for divorce by mutual consent. Women lecturers are not unknown.

The Empress of Japan caused the first Japanese girls to be sent to America, in 1871, to acquire Western learning. She suggested the founding of the National Normal School and patronized the establishment of the Japanese Red Cross Society.

Citation under Section 250, Act X of 1865.

IN THE CHIEF COURT OF THE PUNJAB.

TESTAMENTARY AND INTESTATE JURISDICTION.

Case No. 5 of 1904.

In the goods of Dina Nath Paul of Chiniot deceased.

Whereas Mrs. Charlotte Walter Laurie Paul, wife of the deceased abovenamed, has made an application to this Court under Section 244, of the Indian Succession Act, X of 1865, for Probate of the will of Dina Nath Paul deceased, to be granted to herself the sole executrix named in the said will; AND WHEREAS the 29th day of June 1904 has been fixed for hearing the said application, this citation is issued, in terms of Section 250 of the said Act, to all persons claiming to have any interest in the estate of the said deceased, to come and see the proceedings in this Court on the date specified above, before the grant of probate.

Given under my hand and the seal of the Chief Court of the Punjab, this 24th day of May 1904, at Lahore.

By order,

W. CASQUITH,

Deputy Registrar, Chief Court, Punjab.

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